

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



NEGROES AND THE NEW FREEDOM

Joshua K. Bolles

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LOS ANGELES HOLY NAME UNION

•

NEGRO UNEMPLOYMENT IN NEW YORK

Franklin O. Nichols

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MAJOR LEAGUE BASEBALL

Editorial

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Editorials

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Reviews

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Statistics

August, 1942

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— *The New York Sun*

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THE REGISTRAR

INTERRACIAL REVIEW

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world." — *Jacques Maritain*

- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other." — *Rev. John M. Cooper*

- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism." — *Carlton J. H. Hayes*

- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical body of Christ and the common expression of this unity in the Church's liturgy.

- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons." — *Rev. Francis J. Gilligan, S.T.D.*

- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.....	13,000,000
Estimated Number of Protestant Negroes...	5,000,000
Estimated Number of Catholic Negroes.....	300,000
Estimated Number Unchurched.....	7,750,000
Number of Negroes Attending Colleges.....	23,038

Number of Catholic Negro Churches.....	282
Number of Catholic Negro Schools.....	263
Negro Enrollment in Catholic Schools.....	50,000
Priests Engaged in Colored Missions.....	450
Sisters Engaged in Colored Missions.....	1,600

Negroes in New York City.....	478,346
Negroes in Chicago.....	233,000
Negroes in Philadelphia.....	219,000
Negroes in Washington.....	132,068

Catholic Endorses March on Washington Movement

At the recent public mass meeting in Madison Square Garden under auspices of the March on Washington Committee, the only white speaker on the program was the Rev. John LaFarge, S.J., chaplain of the Catholic Interracial Council and one of the outstanding publicists of the Catholic Church.

The *Interracial Review* is a monthly magazine published under auspices of the Catholic Interracial Council and its July issue is given over wholly to the Madison Square Garden Rally. It is the only publication we have seen containing the speeches and remarks of the principal speakers who appeared on the program, including the undelivered speech of A. Philip Randolph, who gave over his time to the introduction of the mother of the late Odell Waller.

Those who were unable to attend this meeting, and many who were present, would like to have copies of these speeches. They may be secured by purchasing the July issue of the *Interracial Renew*. The office of the publication is at 20 Vesey Street, and the price is 10 cents.

We think it significant that this Catholic organization has given its endorsement and so much space to this movement, which has for its objective the bringing of democracy to Negro Americans at the same time we are fighting abroad to preserve democracy for other nations of the World.

—*New York Age (Negro Weekly)*, Aug. 6

This Month and Next

With the permission of the publishers we include in this issue a chapter from "The People's Business," by JOSHUA K. BOLLES. This important book on the cooperative movement is reviewed by THOMAS F. DOYLE, associate editor of the *Review* and a frequent contributor . . . The interracial program of the Holy Name Union of the Archdiocese of Los Angeles is outstanding. We believe that this fine example will stimulate a similar interest by other Holy Name Societies . . . FRANKLIN O. NICHOLS, the author of an interesting article, "Negro Unemployment in New York," is the industrial relations field secretary of the National Urban League . . . This month MISS MARGARET McCORMACK contributes an excellent poem in addition to the column "As Youth Sees It"

First Catholic Negro Chaplain

Washington., Aug. 4—The United States Army has commissioned its first colored Catholic priest.

The Rev. John Walter Bowman, colored priest of the Society of the Divine Word, was commissioned a captain this week and is being sent to the Chaplains School at Harvard on August 10.

Father Bowman is the fifth priest of the Society of the Divine Word in the United States to serve as an Army chaplain. He was born on March 16, 1908 in the Nation's Capital, the thirteenth of the 14 children of two fervent Maryland Catholics, Francis and Cornelia Bowman. His parents now reside in Our Lady of Perpetual Help parish, here.

Murray Opposes Discrimination

According to a dispatch from a Chicago correspondent of the *New York Times*, Philip Murray, president of the Congress of Industrial Organization stated, in an interview, that he was anxious to bring about accord and unity through the proposed peace conferences of the two major labor organizations. At the same time Mr. Murray manifested an interest in the plight of Negro labor, when he stated that if any kind of agreement was perfected, the A.F.L. must "agree with the C.I.O. to discontinue its practice of racial discrimination."

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AUGUST, 1942

No. 8

MAJOR LEAGUE BASEBALL

We congratulate Father Raymond Campion, Pastor of St. Peter Claver's Church, Brooklyn, on his appeal to the Brooklyn Baseball Club urging that Negro players be given a tryout for the team. His recent communication brought a reply from L. S. MacPhail, president of the club, pointing out the difficulties involved. This was followed by telephone discussions during which Mr. MacPhail invited Father Campion, and his committee, and representatives of Negro ball clubs to meet at his office for a conference after his return from out of town.

The *Review* contends that there are many reasons why the big leagues should employ qualified Negro players and no valid reason why this should not be done—and no possible excuse for delay in making public announcement that professional baseball has banned racial discrimination. It is our opinion that efforts in this direction by Catholic committees should be particularly effective, especially since so many of

the owners and managers of major league clubs are Catholics. Furthermore, we believe that the many leading sports writers, who are Catholics, will be able to lend their influence to outlaw this kind of employment discrimination from the field of sport. We are confident that the Catholic press, as one of the most effective forces in the interracial movement, will play an important part in advocating this program and emphasizing its importance.

The fine example of Joe Louis, as one of the most popular prize fighters today, should silence the objections and misgivings of the over-cautious. American sports-lovers are enthusiastic, critical, caustic, and outspokenly partisan, but they demand sportsmanship and fair play. It is a part of the American way of life.

Let the major leagues take the next step now. It would be a powerful contribution to national unity and a striking example of genuine democracy.

Valdés: Poet and Physician

Just recall to your mind the Saint of Lima in Peru, Blessed Martin de Porres, holy Dominican lay-brother, and you will more readily find your way to the appreciation of one of Blessed Martin's own townsmen: "José Manuel Valdés, physician, poet, philosopher, Latinist, parliamentarian, and prominent figure in Lima society at the dawn of the Republic" of Peru.

If Valdés had been born in the United States, he would have been called and "been" simply a Negro. In Peru, he was called a *mulato*, "although in reality he was a *zamboinga*—since he had Indian blood as well as Negro blood"—like no small number among the Negroes of the United States.

We are indebted to Prof. Mercer Cook of the University of Atlanta for the account in *Phylon*, Third Quarter, 1942, of this remarkable man, which was translated from the Spanish of Fernando Romero, who follows the researches into Valdés life made by the eminent Cuban scholar, Dr. Fernando Ortiz y Fernandez.

Here are a few of the highlights about Valdés story, taken at random from Senor Romero's article:

He was born July 29, 1726, illegitimate child of an Indian father and a Negro mother. Sent early to school by his white godparents, he made rapid progress. The Augustinian Friars took an interest in him and taught him to become acquainted with "the theologians, the mystics, the great mathematicians, the Evangelists, and Latin and Greek."

Despite all the obstacles then placed to the study of medicine by a mulatto, Valdés persevered, utilized every opportunity, and practiced so skillfully that no one remembered that his (very limited) license had expired, and for fifteen years he practiced as a full-fledged doctor.

Opposing the medical belief of his time, in 1801 he published a treatise denying that uterine cancer was contagious; and soon reduced his critics to silence.

In 1815, the Royal Academy of Madrid admitted him to membership.

One is reminded of the life of Pierre Toussaint, saintly New York Negro, at reading that Dr. Valdés became the "physician of the first families and the spiritual adviser in many influential and distinguished homes and an eminent citizen of the Republic."

Valdés was judged by other physicians as "an advanced leader in the medicine of the era." He was the *Protomédico* (first physician) of the capital.

His religious faith and piety deepened with the years. With epochal affection and sympathy he composed a life of Blessed Martin de Porres. He wrote a series of religious and mystical poems. One of the best known is the *Colóquio entre Jesus y el Alma* (Conversation between Jesus and the Soul). His last poem, written at the age of seventy-six, was "To Doña Manuela Valenzuela after receiving Holy Communion," in a style very similar to the famous *Anima Christi* of Saint Ignatius Loyola.

Dr. Valdés had a deep sense of social justice, and enthusiastically welcomed the anti-slavery crusade of the patriot, San Martin, companion of Bolivar.

He published twenty-three medical works and eleven literary works.

"Finally," says Romero, "he was the first American colored man to attain an elevated social position."

Though the Catholic Negro in the United States belongs to a racial minority among Catholics, a religious minority among his fellow Negroes—both of which are unpleasantly emphasized at times—in the world scene, in the entire American scene, he is a member of a far-flung brotherhood.

Dangerous Radicals

From time to time, usually on the turn of the year, this Review has made a practice of looking a bit attentively on the stock-in-trade of popular slogans that are employed for the purpose of discouraging interracial justice.

This is a wholesome occupation, one that stands you in good stead when a dinner conversation turns upon matters of race relations.

You remember that game you played in childhood, called fishpond? You drop a hook and line into a basket, and up it comes with a number attached to it, or a prize motto. Drop a line into an interracial discussion, and you will find someone has attached the epithet, "dangerous radical," to the Catholic who suggests that our behavior, in matters of race relations, should be modeled upon the time-honored social teachings of the Church.

A man is a "dangerous criminal," for instance, who demands an equal opportunity for all American

citizens in the matter of life, liberty and the pursuit of happiness, as is commonly supposed to be the traditional American way of life.

A "dangerous radical," in other words, is a person who believes, and tries to make other persons believe, that each individual, in our national life, should be taken exactly for what he is, neither more nor less; that he should be taken as equal to all other men in those attributes or qualities wherein, according to sound reason and Christian teachings, all men have been created equal; that his individual virtues or failings should be treated as the virtues or failings of an individual, and not ascribed to a group or race.

And the same is a "dangerous radical" when he attempts to apply this simple and obvious principle to such universally human matters as employment or opportunity for employment training; to education, housing, recreation, or share in the nation's material and spiritual progress; or to the practice of religious life itself.

And he is equally "dangerous" when he urges that youth should be systematically trained to fit itself to make use of such equality of opportunity when it presents itself; and not be caught pitifully unprepared when the doors are finally opened.

And he is particularly "dangerous" to carry out the teachings of the Popes in these matters for all men without exception, precisely as the Popes have insisted that they should be carried out.

Well, if danger is the matter we are concerned about, there should seem to be nothing more dangerous under Heaven than the practice of identifying the individual with a racial group. Or, to put it a little differently, to put the race first, before the individual.

When we say dangerous, we do not mean in any merely philosophical or remote sense, we mean dangerous here and now, right in these present circumstances in which we are actually living, which means the time of war and of world upheavals.

Today the *real* "dangerous radicals," those who are continuing to sow the whirlwind in the nation and in the world, are those misguided people who insist upon carrying the racial teachings of Hitler straight into our daily civic and economic life.

They are dangerous, because they are encouraging millions of people in other countries and other continents, to follow exactly the same course, to raise the racial banner, "colored" races against "white" races.

Denying the sound human bonds that bind men together, such racialists are creating unreal, delusive bonds, which sooner or later are bound to recoil upon their own hands. Racial *defense* is the twin brother of racial *attack*.

They are dangerous, because they provide infallibly the fuel for the professional agitator, the sowers of social and international discord and revolution. The bitter hatred shown by the Communist and Communist-inspired leaders in this country for straight-out interracial justice, based upon religious and spiritual motives, is a clear demonstration of this danger.

There is a safe way, a sound way, which in the true sense of the word is a "radical" way, because it goes to the root of the social uneasiness and discord in this country. This is the way of social justice and social charity, applied to all without fear or favor. If we who proclaim the Catholic interracial program are called "dangerous" radicals, let us thank God for the term radical, but let us pray that our accusers realize before too late where the "danger" really lies.

Parents Are Responsible

They are gravely responsible, say the editorials during these summer months in our Catholic weeklies and magazines. To quote a current diocesan paper: "Many parents are being called upon . . . to choose a school for their growing or grown children. That Catholic parents have a grave duty to give their children a Catholic education cannot be repeated too often. Despite such constant insistence by the Church, however, Catholic parents send their children to secular schools."

All sorts of alibis, it is stated, are alleged by parents for not sending their children to Catholic schools. These alibis cannot "hold water," if an alibi can ever accomplish such a feat. But there is one alibi that most definitely does hold water. It is an alibi that is conspicuously absent from these discussions in the Catholic press. It is the very simple alibi, that the Catholic child is not permitted to enter a Catholic school. The doors of the school are closed in the child's face, simply because of his color.

He is told in some instances that a school for children of his particular shade of skin is provided in some other part of the town. It may be possible

for him to attend that particular school, it may be impossible or extremely dangerous or inconvenient. All that is beside the point, which is that in a Northern community, where such distinctions are not supposed to exist, the Catholic child is excluded from a Catholic school for one reason and for one alone, that he is judged to be an inferior sort of human being, unfit for association with other Catholics.

Upon the ears of parents whose children have been subjected to such humiliation the exhortation to remember their grave responsibility rings with a bitterly mocking and hollow sound. The case for the sanctity and high obligation of the Catholic school, so eloquently built up with the hand of Church discipline, falls to the ground like a pack of cards at the flippant stroke of the hand of un-Catholic and un-Christian prejudice. To this flagrant contradiction the separate school for Negro children is not the answer. The only answer is the Catholic school in the full sense of the word. Thank God we have at least some of them.

The Right to Seek Justice

Dr. Channing H. Tobias, noted Negro Y. M. C. A. executive, recently declared: "We insist on a single standard of citizenship not so much because it is fair and just to the Negro but because a double standard of citizenship has never won a war." We have no doubt that this is historically accurate. Certainly a double standard of citizenship will not win this war.

Nevertheless, there are Americans who insist that they will never consent to civil and economic equality for *all* Americans. We refer to Governor Talmadge of Georgia, Governor Dixon of Alabama and Mayor Caldwell of Shreveport. In refusing a Federal grant, the Mayor stated: "The white people of the South will never be bribed by grants or otherwise into accepting the Negro on any basis."

It is to be regretted that public officials will ignore community interests and impede the war effort in order to maintain an outmoded caste system.

It seems appropriate to quote Dr. Tobias again, "We remind the nation that the denial of fundamental citizenship rights under the Constitution and the Bill of Rights, and not the protest against that denial, is the real threat to successful prosecution of the war."

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

SUMMER COMMENCEMENT

Thirty undergraduates, members of the Summer class of '42, are scheduled to receive the diploma of the University, Saturday morning, August 8th, at nine o'clock in the University auditorium. The College of Arts and Sciences will be represented by nine of the graduates and the School of Education claims the other twenty-one. Joseph William Addison, B.S., of Mississippi A. & M. College, will receive the Master of Arts degree from the Graduate School of Arts and Sciences. Mr. Addison's major subject is Education, and his thesis, "A Study of the Education Program for Negroes in Forrest County, Mississippi," is a fine contribution to the field of education.

The Commencement Exercises will open with Holy Mass. Rev. F. J. Carbejal, S.J., will be celebrant.

Rev. Dominic Marchaese, S.S.J., Xavier University Chaplain, will confer the degree. Rev. Robert E. Tracy, Diocesan Director of the Confraternity of Christian Doctrine, will deliver the Commencement address.

FALL REGISTRATION

Under the present accelerated academic program, the University's contribution to the war effort, Xavier looks forward to her first January Commencement in the forthcoming year, 1942-43. The new scholastic year announces the following calendar: September 4, Competitive Examinations for Scholarships (open to all high school graduates); September 8-9, Freshman Orientation Days and Upperclassmen Registration; September 9, Formal Opening of the Session with Holy Mass; September 11, Opening Convocation.

MILITARY SERVICE

Qualified students may enlist in the United States Army Reserve Corps as soon as they have been admitted to the University. A few months after the beginning of the first academic year, enlisted students will be required to take a qualifying examination.

NEGROES AND THE NEW FREEDOM

By JOSHUA K. BOLLES

(This article is a chapter from "The People's Business," published by Harper & Brothers)

From Harlem's black belt to Chicago, from Chicago to the sharecroppers of Mississippi, and from the sharecroppers of Mississippi to the suburbs of fashionable Miami, Negroes are beginning to accept and practice consumer cooperation.

Over the past two decades quite a number of Negro-owned co-ops have been organized—some successful, some unsuccessful. Their complete record would tell a very dramatic story of human struggle against overwhelming odds. Let's look at the record in a few cases.

Due to a tendency to overoptimism among some groups, several Negro cooperatives have failed. The chief factor in their failure, however, has been the fact that the Negroes have been forced to the lowest rung of our economic ladder and when depressions come they are the first to be kicked in the face. In spite of this ruthless economic process a surprising number of these co-ops have succeeded.

An older cooperative is Harlem's Own Cooperative, a milk route established by the Dunbar Housewives' League. This cooperative handles milk with the co-op green pine tree label. The housewives' league is comprised of the tenants of the Dunbar Apartments, begun as a Rockefeller low-cost housing project.

Harlem's three or four building cooperatives include the 137 West 142nd Street Housing Corporation. The tenants, about thirty families, have nearly completed their payments on the building. Moreover, they have reduced their "rent" from \$50 to \$30 a month.

Already Harlem has a dozen credit unions under Federal charter. These credit unions, with funds totaling \$30,000, have a membership of 1,700. Two of the credit unions are made up of railroad employees, another of Negroes who have migrated from Puerto Rico, others of persons affiliated with religious organizations. The newspaper *PM* in a recent survey found prices in Harlem 15 to 25 per cent higher than in the rest of New York. But the reporter found an oasis for the consumer at the co-ops. "I found some of the lowest staple food prices in Harlem at the two Harlem Cooperatives," he said "On some items they even undersold the super markets."

These co-ops are the Modern Cooperatives, Inc., and the Harlem Consumers Society, Inc. Both of them are relatively new groups still building toward stability.

Moving from Harlem to Buffalo, N. Y., one finds that the Active Citizens Co-op has been honored with a column in the Buffalo *Star*. In its "Good Neighbor" department this newspaper discusses the society and its manager, Audrey Reed. Mr. Reed helped to organize the society as a buying club in 1932.

In Chicago the tenants of the Rosenwald Apartments, through their People's Consumer Cooperative, Inc., have established a cooperative store. The store began with a buying club. The first purchase made by the buying club was a slab of bacon weighing eleven pounds. Since there were only ten persons, the members drew straws for the extra pound.

The society sold shares for \$3 each. For the first eight months the members used a basement room for storage and sales. As new members were recruited, mostly post-office employees or professional people, the business hours were extended from one hour a week on Friday to eight hours a day. For some time the saleswork was done by two women, each of whom worked half a day six days a week for \$3 a month.

At length the Buying Committee was supplemented by Bookkeeping, Membership, Educational and Store Location committees. From the basement of their apartment building, the members moved into an outside location with a good frontage. The building, formerly a garage, had been renovated for store purposes. Out of seven vacant stores in the neighborhood, none was rentable because of the clauses in the leases of the white merchants which prohibited the properties being leased to "competitive business."

In the first eighteen months, the sales increased from \$1,749 to \$4,267 a month; a dividend of 1 per cent of the sales was voted, and reserves were set aside for education, protection, and expansion. Those whose shares were fully paid began to receive interest at the rate of 4 per cent. Within six months a credit union was established.

In Mississippi, after much singing and praying, thirty Negro tenants of sharecroppers in Howard, a

hamlet in Holmes County, ordered cooperatively \$50 worth of supplies.

So excited were they by the prospect of obtaining (pre-war) sugar at 4 cents a pound, rice at 2 cents, and soup at 3 cents, that they remained until the goods arrived. When it became known that \$5 spent cooperatively had almost twice the buying power, there was great rejoicing, says J. L. Reddix, and the Negroes called their leader a Moses come to lead them.

This method of buying by sharecroppers was opposed by merchants and planters, but the matter was called to the attention of the Attorney-General, and he upheld the right of sharecroppers to buy cooperatively.

One of the planters withdrew objection. "This old man," explained an officer of the National Association of Colored Farmers, "sent for me personally when I was eighty miles from him. He told me to stop his people from buying together until they had emptied his commissary, and then he would close it up, and he wanted to join in with them and get his stuff like that. Said he had been taking care of some of his relatives by giving them jobs in that commissary, and they ought to be out in the cotton patches."

After three or four years of buying both food and home supplies, the Holmes County Society, says Mr. Reddix, began selling livestock cooperatively, shipping it to Memphis in their own truck. Then came the year when the cash receipts reached \$3,000, which sum, to these people, in view of their previous condition, was a fortune.

Now a few of these one-time sharecroppers own their farms and are self-supporting. The transition from share-cropping to ownership took about ten years.

These results led to the establishment of other co-ops in Holmes and neighboring counties. Not all of these societies survived, but a number are still doing a good business. Some of them are assisted by the National Federation of Colored Farmers, which advocates cooperative buying, producing, and marketing. The Federation, which is open to all Negroes interested in farming, has members in twelve States.

In eight years the local units of this organization have bought farm and home supplies totaling a quarter of a million dollars. Its members have sold cooperatively, hay, watermelon, string beans, peanuts, sweet potatoes, and cars of mixed vegetables. "In my opinion," said an officer of the federation, "the cooper-

ative idea will do more to unify our race, raise our economic level, teach us business sense and loyalty, add more to our progress and welfare than any other thing."

The federation avoids duplication in communities where existing co-ops buy or sell for Negro farmers. "Many such cooperatives have been a blessing to the Negro farmers, and desire to serve them. They give colored farmers a square deal . . . we do not claim to be experts in theory or economics and are learning while we teach."

In Richmond, Va., a group of Negroes, faced with the fact that Negroes were not employed in any of the city's grocery stores and that the prices of groceries in Negro sections were higher than they were in other parts of the town, decided to go into business for themselves.

The Red Circle Cooperative Association was established as a part-time store, and is now thriving. When the first co-op started operation, its members voted unanimously to employ Negro management and Negro clerks. When the Negroes tried to persuade private stores to employ Negro help, finally resorting to a picket line, managers laughed. But when the co-op store got under way so many people did business with the co-op that the local A & P put in Negro help to lure them back.

The townspeople as well as the managers said that the Negroes were incompetent to manage their own business, but today the co-op is the outstanding business in the community, and the local A & P has disappeared. At the request of its members, the co-op has opened a second store in another part of Richmond and 600 members turned out to the annual meeting.

At Tuskegee, Ala., the famous Negro college took the initiative in co-op education. Today Tuskegee has a prosperous co-op store, a smaller co-op run by the students of the near-by grade school, and a series of other co-ops have been started by school children in neighboring communities.

Hampton Institute has begun a national survey of Negro-owned consumer cooperatives. Its Department of Business Administration is actively fostering the organization of co-ops, and President Malcolm McLean looks to the cooperatives as an important factor in the economic emancipation of the Negroes.

Cooperative ventures owned and operated by Ne-

groes have been launched in Milwaukee, Washington, D. C., and other cities.

Not far from the center of fashionable Miami is a suburb called Liberty Square.

Liberty Square, since the first Negro families moved into the cottages in 1936, has been a Federal Housing Project, the project being managed by James Scott, a veteran of the First World War and one-time Assistant Commandant at Tuskegee. His present title is Principal Management Aide.

Mr. Scott, when his people were nicely settled in their cottages, complete with electric lights, running water and gardens, missed something. The thing that he missed was an intangible thing called "community spirit." There had been a spirit at Tuskegee and in the A. E. F., but, to his way of thinking, there was little spirit in Liberty Square.

There must be something in which these people could have a common interest, he reasoned. Through the Cooperative League he became interested in cooperation. Like some others, when they hear a little about cooperation, he tried to obtain outside financing. When these efforts proved unsuccessful, he turned to his people in Liberty Square. Their income per family was less than \$15 a week, and part of this money was going for installments on furniture.

At length Mr. Scott succeeded in organizing the Liberty Square Consumers Cooperative Association. The capital shares were priced at \$2 each. Most members agreed to buy fifty shares at a dollar a week. No one person was to be permitted to buy more than 125 shares. Though many laughed at this restriction, one party in two yeears bought more than a hundred shares, and several now have more than fifty each. These persons, of course, have no more to say

about the affairs of the society than those who own only one or two shares.

The first thing that the society did, says Marc Rosenblum who likes to tell this story, was to buy a tank of kerosene, mount it on wheels, and sell the kerosene from door to door. Merchants, when they saw the Liberty Square tank, knocked down the price of kerosene to 6 and 7 cents.

This return barrage didn't dismay the directors of the society. They decided that a store, if they had one, would reduce the right-wing price of other commodities.

At length the society made a mistake. It bought store fixtures and other equipment on the installment plan, and contracted higher interest charges than it could afford. Without cash to pay bills, it couldn't save the 2 per cent discount on its cash purchases.

More trouble came when the society found that it had not allowed for freight charges. Its sales were \$1,500 a month, operating costs \$500 a month, deficit \$200, a month.

These facts suggest the extent of the struggle which the 103 out of the 243 families in Liberty Square went through to establish their cooperative store.

Now the store is grossing \$50,000 annually. The shareholders have begun to receive cumulative interest on their shares, and the members are getting a 5 per cent cash dividend on purchases. The result is gratifying to the members, but that is not all.

This suburb of Miami has found something new. This something new which it has found, says Mr. Scott, is a spirit—not a ghostly spirit, but a living spirit. This living spirit was found by the people while they were building up their cooperative store in Liberty Square.

LOS ANGELES INTERRACIAL COMMUNION BREAKFAST

White and Negro Catholics met for the seventh annual Communion and breakfast meeting of the Holy Name Union Interracial Council last Sunday morning, July 19, in St. Odilia's Church and hall, 53rd Street and Hooper Avenue, Los Angeles, California, in an effort to discourage race prejudice and to

bring about a better understanding of the race problem through the philosophy of christianity.

It was by far the largest and most enthusiastic meeting in the history of the council which was instituted seven years ago by authority of the Most Rev. John J. Cantwell, D.D., Archbishop of Los Angeles.

Present were also representatives of the Mexican, Chinese, Filipino, and Korean races. Joseph Scott, K.C.S.G., K.M., Archdiocesan president of the Holy Name Union and internationally known lay orator was the principal speaker. Scott said in part:

"The Holy Name Society has an appeal for all classes and conditions of our religious brethren, irrespective of social caste or racial antecedents or political affiliations as it speaks the universal appeal of the Catholic Church in consonance with the apostolic admonition of Christ to His disciples, 'Go ye and teach all nations whatsoever I have commanded you.'

"In that spirit we are here today in fellowship with our colored brethren to give them the right hand of brotherly regard and respect, and to tell them, as we should remember always, that we must be united to check all prejudice, bigotry and discrimination that interferes with our objective—a universal appeal for the fatherhood of God and the brotherhood of man.

"In these days of anxiety and stress for the American home we must never forget that the colored people have given their quota of men to the armed forces of our nation. They made a record in the last war of which they may well be proud, and it should strengthen their zeal and determination to carry us all forward to a victorious peace.

"However, in our heart of hearts we recognize there can be no lasting peace without the omnipotent providence of God, Who holds us all in the hollow of His hands, and from Him we were endowed, as the founding fathers said 'with the inalienable right of freedom' and no government should attempt to destroy that fundamental principle in the hearts of the humblest of God's creatures.

"As president of the organization it has been an extreme pleasure to see this manifestation of the serenity and wisdom of our mutual religious ideals to permit us to fraternize and cultivate a deep respect for God's law, and a concern for the welfare of all God's children under the Stars and Stripes."

Following Scott's address, Crispus Wright, prominent Negro attorney and an outstanding leader among the Negro people of Los Angeles, was introduced. Wright said:

"It is one thing to say we believe in freedom, and another thing to go on and make everybody free. Yet the one issue of this war is the eventual freedom for all—or for none. Thus, if democracy is to win the

fight with Nazism it must be made more than a mere opinion. It must be made a conviction and a faith.

"It is foolish for any of us to attempt to divide this war on the basis of color. This is the Negro's war too, for 'this is his land by right of birth' and he indicates the desire to accept the responsibilities as well as the benefits, in this pitched battle for eventual freedom for all—or for none.

"One of the best defenses against Nazism is democracy in America. But it must be a true democracy that makes no distinction of color, creed or economic status. It seems hypocritical to wage a war for democracy to many citizens of our own country.

"Those many Negro Americans who will fight in this war want all of the unfortunates and defenseless countries of Europe to be free. But Negro Americans want to be free too.

"Another good defense for America in its fight for freedom is a well enlightened public. Many of our historians have suppressed the truth about the Negro's contribution to the American civilization and there has been instilled the idea in many of our citizens that the Negro is a liability rather than an asset to our civilization. If the American people only knew the truth about the many contributions in the sciences and arts, made by the Negro and if they knew his history of valor and heroism to present democracy, the reservoir of hate and prejudice would be tapped at its foundation.

"In order to win the war as quickly as we might, the great reservoir of skilled black man-power must help turn the wheels of industry in the land. For generations our white friends have poured money into Negro schools to teach Negroes to work with their hands, and now when skilled hands will save civilization, Negroes have been reminded that their face is black. When one is drowning, does it matter what color the arm that tries to save?"

The Mass was celebrated by Right Rev. Msgr. Michael O'Gorman, Archdiocesan Director of the Holy Name Union and the sermon was preached by Rev. Edmund J. Schlecht, S.M.A., pastor of St. Odilia's. Father Schlecht has given 27 years of his life to the cause of the Negro race.

Francis Waller, Jr., president of St. Odilia's branch, was chairman of the day. The meeting was closed by the assembly singing the "Star Spangled Banner" led by the County Boys Harmony Four, a Negro quartet.

NEW YORK NEGROES AND WAR UNEMPLOYMENT

By FRANKLIN O. NICHOLS

Repeated surveys dealing with Harlem have pointed up the bad economic and social conditions of the area. In view of these studies, it is well to consider certain factors which, though seriously contributing to the complexities of the Harlem situation, do not appear to receive adequate emphasis. Consideration of these factors is essential to a full appreciation of the difficulties under which Negroes labor.

Among the most important are those relating to economic adjustments for the general population. For many years New York City has sustained a heavy unemployment and welfare load, and although Negroes provide an important percentage of those affected by these conditions thousands of white families of all nationalities are also included.

The unemployment problem is profoundly affected by the fact that New York City is an area of limited opportunities for work. The city became a great metropolis because of the development of commercial activities. The way New York City has grown and some of the changes that are taking place are basic factors affecting the employment status and the opportunities of its population. First, the harbors of New York made it the largest export and import center in the country. Through its piers, innumerable tons of goods were shipped and received. It was also the debarkation point for the stream of immigrants that poured into the country over the past seventy-five years. It became one of the most important railroad centers of the country. Here too, is the money market and the financial machinery for large scale corporate financing. It is also one of the vacation centers of the world. Finance, exports, immigration, recreation, shopping, and recently the garment trades provide the basic activities of the city.

In this regard, the Negro has a history similar to other racial and national groups that over the years have settled in New York City and other great urban centers of the North. Many of the problems in health, delinquency, over-crowding and bad housing have in the past and are at present affecting others than the Negro. For example, when slum conditions of New York City are described, with all their devastating results, the lower East side and other areas as well as Harlem, are presented as the worst.

There are two vital differences in the situation. The

Negro is not only confronted with the task of learning how to live in this difficult situation by acquiring new skills, but he must also overcome color prejudice, many of the expressions of which present almost insurmountable barriers. The other factor is, that it is doubtful if any people in New York City has emigrated from such harsh conditions as that which has been the history of the Negro in the South. The educational limitations alone, without considering those related to political and economic conditions, under which great numbers of these families have lived, profoundly enter into the problem of their adjustment.

However, even if the Negro were better situated as to skills, experience and the amelioration of color prejudice, it is doubtful that a large proportion of the race could avoid the problems continuously presented for public consideration with conditions as they are in New York City. The city is not equipped to meet its employment needs through private commercial activity. To reiterate, there are not enough jobs for the requirements of the New York City population. In the fierce struggle for food, shelter and clothing the Negro pays a heavy penalty as do other groups.

Within recent years, there have been certain noticeable changes. The percent of increase for the general population has not been as large as in the past. Indeed some students prophesy an actual reduction in New York's population. This is significant because of certain factors which are beginning to affect the main activities of this area. New York City no longer holds a monopoly on harbor accommodations. Immigration has been greatly restricted. Political and social changes are beginning to influence financial procedures and other areas are competing for vacationists. Within recent years there has been an emigration of large numbers of certain businesses. Because of this commercial pattern and the changes in the city of New York, the problem of unemployment is increasingly complicated. The plain fact is that the city does not have enough jobs to go around. The press has recently reported 400,000 employable New Yorkers as being idle. Not being an industrial center, it also finds it difficult to take full advantage of the rise in the nation's production as this relates to the increase of employment for its citizens.

Circumstances have introduced into this complex situation 450,000 Negro people, the greater number of whom live in Harlem. The trek of Negro labor from the South to the North during the last war did not remain a migration of workers, but soon developed into a folk movement. Wives, children and other relatives followed their working men to the large northern industrial centers, some of which are neighboring to New York City. The great majority of the migrants represent a people who have not yet had the time to develop the skills and even the attitudes essential to an urban environment.

Recently due to the activities of certain private agencies, war needs and a continuously improving interracial attitude, Negroes are finding increasing opportunities for work. But this number is infinitesimal as compared with those idle. The conclusion is inescapable, that the problem is too complex and too momentous for the limitations of private enterprise. The only escape is an adequate public works program of State proportions that will include essential construction, road building, agriculture, conservation of soil and natural resources, and other essential projects. In the absence of a program of this kind, it appears that the welfare and unemployment load will continuously increase for the general population. Under this condition, adjustment of the Negro in New York will become increasingly difficult.

It is not suggested here that all situations affecting the Negro population rest upon the solution of this difficult employment problem. Among other problems are the denial of Negro middle-class families of reasonably established incomes, financial credit for home buying in the effort to restrict them to ghettos; rental exploitation; the refusal to employ Negroes purely because of color, regardless of their qualifications, the denial of bank credit to Negro businessmen because of color; overcrowded schools; restricted social engineering facilities and bad housing. These are conditions that can be, and in many instances are being corrected. The most basic problem is work.

Unless Negroes can be employed on a wide scale in New York City, it is inevitable that many of the problems which cause civic leaders so much concern will continue to exist. Upon wider employment of all groups depends much of the Negroes' hope for the maintenance and protection of a sound family life which in turn is fundamental to successfully meeting these problems of employment and economic security.

Elizabeth Laura Adams

The publishers tell us that *Dark Symphony* by Elizabeth Laura Adams and published about three months ago has already had a warm reception from the buying public as well as many excellent reviews. One of the best reviews, which appeared recently in *America*, said in part:



"There is simple truth, life and motion and a running current of shrewd observation of the great white world in which she grows up. There is the steady progress of a transparent soul toward God and the Catholic Faith."

Post-Bellum

These things may be: this war may vanquish hate
And render asunder the forged bonds of pride.
The sentried gates of peace may open wide
And freedom find our hearts, however late.
There may be no more reason to debate
Why some came back to live, though others died.
Victory may not be to either side,
And love for both defeats may compensate.

These things *may* be—if, on some armed hill,
One hate-emblazoned soldier lift his eye
To where the Cross leans tall against the sky,
Christ, the Eternal Banner, furled there still,
Remembering why once *His* blood was shed . . .
. . . And hate and pride may suddenly fall, dead.

—MARGARET McCORMACK



PLAYS And A Point Of View

By THEOPHILUS LEWIS

THE GREATEST SHOW ON EARTH

Colored newspaper readers who habitually follow the adventures of Little Orphan Annie recently encountered an agreeable surprise when a little brown boy appeared in the comic strip. The mere thought of identifying Orphan Annie suggests pedantry, and probably seems a bit silly, but there may be a few serious minded readers of the *Review* who do not know that she is the heroine of the comic serial of the same title. Those rare individuals have been deprived—or have deprived themselves—of daily association with one of the most intriguing representatives of our American way of life. They should get acquainted with Annie at the earliest opportunity. In New York and vicinity, Annie appears every morning in the *Daily News*, America's best tabloid, which retails at two cents per copy.

Annie has survived numerous tragedies and numberless mishaps and somehow manages to make every misfortune a means of helping some under dog to get even with life. For the past several weeks she has been leading a crew of neighborhood kids who are fighting Hitler & Co. by salvaging waste material for war production. She calls her juvenile junk collectors The Junior Commandos. George, the colored commando, is the most recent recruit.

George made his first appearance in a Sunday strip, which is done in color. He approached "Colonel Annie" diffidently, not presuming to ask to enlist in the Junior Commandos, only imparting information where a rich cache of scrap iron could be found. Annie drafted him at once and forthwith made him a sergeant. It seems to be in the cards that he is soon to become a lieutenant.

The fact that George's initial appearance was in a Sunday paper is significant. It gave the artist a choice between making him an inkspot or doing him in sepia. The artist chose the latter, which is probably the color of the average American Negro. George has no exaggerated thickness of lips or prominence of eyeballs. He is just an American kid, with his heart in the right place, whose color happens to be brown instead of standard white.

As a comic strip character George is in a position to function as an ambassador of interracial good will. The comic strip is the most popular American art. It is adventurous, mysterious, humorous, rowdy and romantic—and always impeccably moral, as the American people are essentially moral. Like all art-forms, the comics reflect the inarticulate emotions and desires of the masses and at the same time help to mold

their attitudes and shape their ideas. They are unfailingly entertaining and reach an audience larger than any other art, probably larger than all other arts combined. Legions of readers open their newspapers at the LAST page and scan the comics backwards toward the middle of the paper. After conning the comics, they may read the news and editorials; or they might leave the paper in the trolley, subway car, bus or whatever conveyance they use to get to work, or throw it in the most convenient trash can. An appealing comic strip character can influence public opinion, especially voting opinion outside the poll tax States, more powerfully than all the editorial pages in the land. By getting himself elected to the comics, George has leaped into prominence as the most important Negro in America. His power to influence interracial public opinion for better or worse is tremendous. He is playing in the greatest show on earth before the largest audience in the world.

George, of course, is not the only colored character in the comics. Negro characters have been in the comics as long as the writer can remember, which is longer than he will admit that he has lived. A University graduate, ambitious for a doctorate, might find "The Comics as a Mirror of Interracial Relationships" an eye-catching title for his thesis and a fertile field of social investigation. In the comics of the last generation Negro characters were depicted after the minstrel pattern. They had the bulging eyes and liver-lips which seldom exist among Negroes in either America or Africa, or anywhere else except in the imagination of unimaginative cartoonists. They were oafish in mind, servile in manner and buffoons in behavior. They were, in short, the popular stereotype of an American Negro.

In recent years the stereotype has become more realistic. The realism of the strips, regarding colored characters, has made more progress in the spiritual field than in physical portrayal. Dinah, the cook in "Gasoline Alley," the most human of all comic strips, has always been a normal, portly and motherly woman in all respects except physical appearance, which approximates that of a matriarch of gorillas. Mushmouth, in the Moon Mullins strip, represents human nature in the raw, like his fellow characters; but nature is seldom as raw as Mushmouth's face. He is crude, selfish and cowardly. But he casts no slur on his race, as his white associates in the strip are not libelous of theirs. All of them exhibit the ugly, bawdy and elemental aspects of human nature. The colored character in the Joe Palooka strip is an exemplar of personal loyalty, but he is drawn to resemble an ape.

All of these characters have influenced interracial relationships for the better. How much will never be known, since it is impossible to evaluate imponderables. The comics, it may be worth mentioning in conclusion, were not the first medium to publicize pictorially normal Negroes, and thus exert a favorable influence on interracial understanding. That credit goes to advertising men, specifically the agency that handles publicity for Swift's meat products. For going on fifty years a smiling Negro, without exaggerated racial features, has wielded a carving knife over a tempting "ham what am."

AS YOUTH SEES IT

EDITED BY YOUTH

It is one of the recognized "cries" of Youth that its elders are too constantly reminding it of its obligations. Yet only frequently, one is forced to the realization that even these seeming preachments bring but scant results in perceptible activity and interest.

Therefore, when there comes to the office of the editor of this magazine a group of essays written by youthful members of Catholic High Schools—one finds hope.

Such papers have reached our editor's desk, in the form of forty-five essays on the Interracial topic. The essays were submitted as entries in a contest sponsored by St. Joseph's College in Philadelphia. All were written by members of Catholic schools in the Philadelphia area. It is our purpose here to quote from some of these papers, so that the sincerity and clarity, the deeply studious approach of these young people may be manifested.

* * * * *

"Whether man is white or black, he is a transient, conscious, reasoning manifestation of the Living Energy created to the image of God. God cares for all men equally because all men are equally part of God."—thus with extreme simplicity is a basic truth expressed by a Sophomore from St. Peter's Annex. More specifically, she goes on to say, in another part of her essay: "To the majority of religious Negroes, God is very real, and while it is true that their religion is sometimes coupled or tinged with superstition, their faith acts as a steady influence in their lives. Even the songs of the Negro reveal the spirit of Christ in their character. They ask blessings upon themselves but not curses upon those who have wronged them." Here is a wisdom not so often attained by many far older than this girl! Another young lady from St. Peter's Annex says, with telling realism: "Learned white continually point to the environmental conditions of the Negro and in horrified tones ask how any good can ever come from that (a phrase reminiscent of one used of a Nazarene, nineteen hundred years ago)—but a little inquiry may be in order. Who is responsible for these conditions? Is it not these same horrified whites?"

* * * * *

A clear perception of the historical background of the Interracial problem is to be found in many of these essays; especially notable among this type is the paper by a Junior from St. Leonard's Academy in which the following statement appears: "The background of the color problem was etched over three hundred years ago when the first slaves arrived in our ports. The Emancipation Proclamation, rather than solving this problem only magnified its intensity. For, after it, there were not only Negroes with too much time and no way to use it because there were so many colored people, who,

being removed from the influence of a good Catholic or Protestant master and bewildered by their new freedom and rebuffed by former friends, broke away from any affiliation with either Church."

It is good to see a recognition of historical fact in this question of the American Negro. Too often, his history is presented to us as a kind of pathetic and maudlin melodrama at which one both laughs and cries: not knowing why he does either. It is this distorted historical perspective implanted in us by our early teachers which does the most lasting harm.

* * * * *

"The science of anthropology has not been able to find any race inferior to the other race. The assumption of the inferiority of the Negro is a myth, even if it persists, and the colored man is entitled to the same rights as the white man. The color of the skin is no indication of the condition of heart or mind." So writes a young lady who is a Junior from Little Flower High School.

Another young lady, a Junior from St. Leonard's Academy, writes: "And what are these principles of Christ in relation to the race problem on which so much hinges? He did not set forth a definite philosophy of race relationships. But, He did, however, face situations in which the race issue was involved, and His conduct on all these occasions indicates to us what His general attitude was touching this problem . . . How often we read, 'And He was moved with compassion toward them!' That was the great dynamic in His life . . . With Christ, the one abiding, unchanging law of the kingdom He came to establish was the law of love."

Here we have the fundamental and irrefutable explanation of what makes justice and love and understanding of the Negro our duties as Christ-followers. If we could wear the glory of Christ's name, yet must our love of men be all-inclusive and the will to service and succor include *all* men.

* * * * *

Among these forty-five essays, there are a number which bear the stamp of evident literary talent: a gift which, coupled with training in and knowledge of fundamental truth, should not be left to lie fallow but put to fruitful use. It is to be hoped that out of this group may develop at least one Catholic writer worthy of the name.

It is not to be expected, naturally, that all of these papers should be of literary value. Nor is this aspect the most important in any case. What *is* of infinite import is that here are forty-five young Catholic-trained, faith-endowed, and serious-minded young people, living in a restricted area in these United States, who are equipped to *do something* about the deplorable attitude with which the white population of this nation, generally, regards the Negro. Certainly the proportion of Catholic-trained young people in other parts of the country must approximate this number.

If all these can be prevailed upon to speak fearlessly, to live fearlessly, in the light of this Calvary-born reality of Love, the next generation should be one in which the race problem must, in an instant, die—since no hatred and no injustice, however great, can survive in the air of living which is one with the clean, sweet wind of Love.

—MARGARET MCCORMACK

FROM HERE AND THERE DURING THE MONTH

● NEGRO CATHOLIC LEADS

HARLEM TROOPS IN OAHU

Honolulu, July 17—Col. Chauncey M. Hooper, prominent colored Catholic of New York, is in command of a large contingent of colored soldiers, mostly from Harlem, now manning anti-aircraft batteries in the cane fields near Pearl Harbor.

Col. Hooper served overseas in World War I, having enlisted with the 369 Regiment as a private. He was selected for officer training and returned to the 369th as a lieutenant. After the war he completed law training, was admitted to the Bar and became a prominent attorney. He is married and is a member of St. Charles Borromeo parish, Manhattan.

In his youth Col. Hooper attended the Church of St. Benedict the Moor on 53rd St., Manhattan. His mother was organist there and he himself was a member of the altar society.

Serving as Adjutant of the 369th Regiment, he was advanced to the rank of lieutenant colonel. He was promoted to command of the regiment when Brig. Gen. Davis was transferred to the South, and soon thereafter was assigned to overseas service in the Pacific.

N. C. W. C.

● BROAD USO PROGRAM FOR COLORED

REVIEWED BY RALPH METCALFE

New York, July 14—USO is amply providing for the off-duty needs of colored service men, according to Ralph M. Metcalfe, one of the outstanding athletes of the past decade and now Director of the USO club for Colored troops at Anniston, Ala., and National Consultant on Negro Operations for the National Catholic Community Service, one of USO's six member agencies.

"The fact that the USO had to expand its services to take care of a nation at war on a budget planned when we were still at peace has made its job extremely difficult," Mr. Metcalfe said, in a statement at USO national headquarters here. "But the results of its current \$32,000,000 War Fund campaign will more than fill any gaps in the present program. The Negro service men I have talked to are agreed that USO's services are invaluable in cementing the morale of our fighting forces.

"Programs in the Negro clubs are specially designed to satisfy the Negro's individual racial traits, for instance his aptitude for music. At Columbus, Ga., Negro service men raised \$2,000 among themselves to establish an art center in the USO club which now has a gallery presenting regular shows of paintings by Negro fighting men."

"Practically every one of the 68 USO operations set aside for service men of my race sponsors a drama group," Mr. Metcalfe continued. "Many of them are ambitious and truly progressive in their experimental theatricals. Some are aided

by Negro colleges in the camp area with the details of planning and training. Hampton Institute, for one, assists with the programming for the men stationed at Langley Field, Va."

● COLORED CATHOLIC COLLEGE STAR

WINS A.A.U. 10-EVENT TRACK CROWN

Bridgeton, N. J., July 14—Joshua Williamson, colored track star of Xavier University, New Orleans, won the National A.A.U. all-around track and field championship in a ten-event competition here in which he won out over five other contestants.

Mr. Williamson broke the meet record in the high jump, his specialty, with a leap of six feet, five inches, and took first place in two other events, second in three and third in four to win the title. It was the first time the all-around championship had been contested since 1921.

● EDITORIAL PRAISES NAMING

NEGRO PRIEST TO FACULTY

An editorial appearing in the July issue of *Opportunity*—a Journal of Negro Life—gave high praise to the faculty of Manhattanville College of the Sacred Heart on the recent appointment of the Rev. Basil Matthews, O.S.B., as assistant professor of religion. Commenting upon honors recently paid to three Negro educators the editorial said in part:

"And we wanted to cheer when we received the information that Father Basil Matthews, O.S.B., has been elected assistant professor of religion for the year 1942-43 at that exclusive Catholic institution for young women, Manhattanville College of the Sacred Heart, New York City."

N. C. W. C.

● TWENTY-FIRST SUMMER SCHOOL

FOR COLORED NUNS OF SOUTH

Seton Hill, Pa., July 17—Four Sisters of Charity of Seton Hill make up the twenty-first contingent of Sisters of the community to spend summer months conducting courses for the Colored Sisters of the Holy Family in New Orleans.

When, in 1920, educational regulations prescribed State certification for all teaching Sisters, a considerable problem confronted the Holy Family Sisters, who for 75 years had been teaching colored children in several Southern States. Denied admittance to Universities, they met the issue through an appeal for white Sisters from the North to teach them during the summers in New Orleans.

Mother Mary Joseph, then Superior of the Seton Hill Sisters of Charity, presented the appeal to her community and chose six from among the group who volunteered for the work. The six nuns arrived in New Orleans in June, 1921.

Every year since then a group of Sisters has gone South to carry on the summer work. By September of 1924 ten of the Colored Sisters who had been attending the summer classes took State examinations and received State certificates.

In 1924 the State of Louisiana raised its requirements for teaching certification and after 1927 certificates were refused unless applicants were normal school or college graduates. The increased demand was met in the work of the summer

school until the Sisters of the Holy Family were qualified to teach in the various States in which their missions are located.

In addition to the grade schools and high schools in Louisiana, the Sisters of the Holy Family are teaching in Texas, Florida, Oklahoma and British Honduras, and conduct an orphanage for boys and a home for girls in New Orleans. Their work in the last 20 years would have been greatly impeded without the aid of the Sisters of Charity and of the Colored Mission Board, which finances the summer school.

In 1937 arrangements were completed for the Sisters of the Holy Family to take their college work at Xavier University. Since then only high school work has been conducted at the motherhouse and the decreased enrolment has resulted in limiting the summer faculty to four Sisters.

● JOSEPHITE FATHERS' NEW HEAD WIDELY KNOWN AS PASTOR AND EDUCATOR

New Orleans, July 14—The election of the Rev. Edward V. Casserly, S.S.J., as Superior General of St. Joseph's Society of the Sacred Heart for Colored Missions at the General Chapter held in Washington last week, climaxes two decades of notable activity by Father Casserly in the field of education and of welfare for the colored.

Father Casserly, who has been Pastor of Corpus Christi Church here for the past six years, was ordained to the priesthood 20 years ago. He taught liturgy at the old Epiphany College, Baltimore, the Josephite house of studies, and later at the new Epiphany College in Newburgh, N. Y.

From Newburgh, Father Casserly came to New Orleans as Pastor of Blessed Sacrament Church, serving there until 1934 when he was named Pastor of St. Peter Claver's Church. He was appointed Pastor of Corpus Christi parish in 1936. Corpus Christi is the largest Negro Catholic parish in the South.

Father Casserly also has been Diocesan Director of the Archdiocese Union of Sodalties for Colored.

BOOKS

"THE PEOPLE'S BUSINESS: *The Progress of Consumer Cooperatives in America.*" By JOSHUA K. BOLLES. Harper & Brothers, New York. 170 pages. \$2.00.

Mr. Bolles has written an impressive report on consumer cooperation as an up and coming business. But it is what he does in addition that makes his book a notable and exciting one. Being no mere statistician, but a first class newspaperman with a gift for crisp phrasing, he performs a double service by probing the human factors that underlie a movement that is making economic history, particularly in America's farming communities. His sense of

drama should attract readers who do not realize what excitement there can be in bearding the monopolist in his own den.

An instinct for the dramatic is not, however, the chief asset that the author of *The People's Business* employed in a task that took him on a 3,000-mile trip through eleven States. Cooperation is often dramatic in its results. But its whole meaning is lost if one overlooks the vast economic maladjustment that was responsible for its inception, the drudgery and careful planning that are inevitable if it is to succeed, or the potentialities of a system of business that succeeds because it tears down barriers of race, creed, even class, and preaches a practical form of Christian living.

Cooperation is no longer an experiment or a new movement, as Mr. Bolles clearly proves. It is a highly endorsed and practical means for giving the farmer and the worker a fairer share in the fruits of industry. It satisfies the natural craving to own, in part at least, what one has helped to create. It develops a cultural cohesion in the community, providing opportunity for education and self-expression, attributes which laissez-faire and monopoly enterprise have not developed. Put shortly, cooperation is the establishment of democracy in business.

The author makes a strict survey of every phase of cooperative effort. Here is a huge consumer enterprise doing business amounting to over \$600,000,000 a year and owned by 2,500,000 American families. It does everything—or nearly everything—that ordinary business has done. Even its most skeptical critics deem it rash to dismiss with an airy wave of the hand an enterprise that supplies light and power to 700,000 farm homes, supplies merchandise to half a million farmers, insures the worker's life, his car, his home, keeps him from the grip of loan sharks and takes care of the family's health as well as seeing to it that Junior gets through college without too much strain on the family pocketbook.

The farmer has the biggest story to tell so far as American cooperation is concerned. Cooperation was the key to a parity problem that legislators could not solve. It took care of commodity prices by the simple process of making the farmer a producer as well as a consumer. It showed him the way to get produce to market more cheaply and brought him greater profits. Today, the farmers of Ohio have a co-op building in Columbus that is a symbol of, as well as a monument to, self-service. When this eight-story building opened, the co-ops placed full-page advertisements in the newspapers. "The people of Columbus saw these big advertisements in the newspapers," says Mr. Bolles, "realized that the farmers had come to town." This has not happened in Ohio alone. There may be dark days ahead in the world, but the farmers from New York to Washington State have found their own way to lick depressions.

Readers of the *Interracial Review* will enjoy Mr. Bolles' chapter on the Negro cooperatives. Since permission has been secured to reprint this chapter in the *Review*, there is no need to comment here on the surprising growth in cooperation among America's underprivileged workers. The chapter should be read, however, as an incentive rather than as a matter of too hearty rejoicing over what has already been accomplished. Cited by Mr. Bolles is a survey which revealed

that prices in Harlem were 15 to 25 per cent higher than in the rest of New York. The only oasis for the consumer was found in the co-operative stores. "I found some of the lowest staple food prices in Harlem at the two Harlem co-operatives," Mr. Bolles recalls. "On some items they even undersold the super markets."

The author gives an excellent picture of co-operative efforts in the Southern areas. Interracial students will be stimulated by the promise of far greater achievement that this book promises for the Negro cooperator. Indeed, the book is one of the best pep talks on cooperation in both white and Negro communities that one is likely to find anywhere. *The People's Business* is not so much a book for the experts: rather it is a real challenge to the experts-to-be on whom we must count for the expansion of the only method of doing business that makes place for Christian ethics and in which neither race, creed nor class has any meaning.

—Thoms F. Doyle

"WASHINGTON IS LIKE THAT," By W. M. Kiplinger. Harper & Brothers, New York. \$3.50

This is not a review of Mr. Kiplinger's chatty and highly informative best-seller, but rather a digest of his findings on the No. 1 Negro city of the United States and the world.

Washington is two things—a capital, and also a city. So far as the Federal Government is concerned, the number of Negro employees in all parts of the country has tripled from 50,000 to more than 150,000, and the number, especially in Washington, is steadily increasing. During December, 1941, out of 3,700 clerical employees hired by the War Department, approximately 300 were Negroes. In civil service tests and on civil service records, no longer is any mention made of race or color. Photographs have been banned from the records. In some portions of the Government segregation of whites and blacks has been abolished. Many of the Government cafeterias have been opened to Negro workers. The three persons in Government most responsible for the rise in the position of the Negroes are President Roosevelt, Mrs. Roosevelt, and Secretary of the Interior Ickes.

The local Washington Negroes, the home folks, are distinct from the national leaders and their push towards equality. They are the best educated single group of their race, the index of illiteracy being only four percent. Howard University is the leading Negro college in the world, with 268 professors and 2,175 colored students. But the antiquated and anti-Christian Jim Crow policy is the rule in Washington, except on street cars and busses. Segregation applies to hotels, schools, restaurants, movie theatres, concerts and public gatherings. The Negro population, although large (225,000), is isolated from the white. The two may live within the same city block, but they do not ordinarily mingle.

The whites, Mr. Kiplinger concludes, "are less patronizing than whites of cities farther South, but also less helpful than the whites of most Northern cities. They have heard vague rumors about the equality movement but they think it is just a passing phase. They haven't yet learned that it isn't."

—John J. O'Connor

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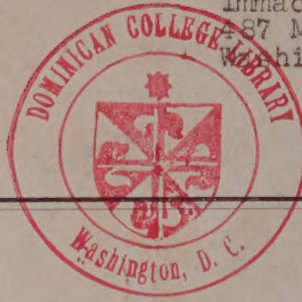
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